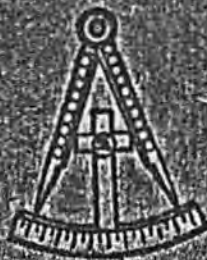


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TABLE OF CONTENTS

PAGE

To A Rose (Poem) 210

Toulouse, The Mystic City of France . 211

Initiation—Its Practical Value, III. . . 217

The New Supreme Grand Master . . . 221

The Work of The Order 223

Publisher's Notice 229

Ancient and Modern Languages . . . 230



To A Rose

By Charles Hine Hubbard

Ah! Beautiful Rose!
To me thy petals oft disclose
The flaming Beauty of the tender rays
That in the Master's Sun I praise!

Beautiful Rose—sweet Rose of tender Truth
That all is Life Forevermore! Oft in my youth
Beside thy opening petals I would lie
Wrapt in the Beauty of thy softness! I
Would gaze upon you as a lover would, and
you
Would sweetly, earnestly my raptures view!

Ah! Rose! Most Beautiful Rose!
In thee so tender—God's Repose
Must surely be—so pure, Sweet Rose, art thou!
Dear Rose, accept my humble praises! How
The love of thee remains, Sweet Rose—in ab-
sence, too—
For thou art pure, Kind Rose—all pure and
true!



NOVEMBER, 1917

MEMBERS are invited to send us short or long manuscripts on appropriate subjects. Such manuscripts should be written carefully on one side of the paper only, and folded or mailed flat, but never rolled. Return postage should be sent, if you desire your manuscript returned.

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Volume 2 Number 8

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Toulouse, The Mystic City of France

By The Imperator

The Question for this Text: Why has Toulouse been associated in the minds of occultists with mysticism to such an extent that in the Masonic "Scottish" Rites there is a mystical, mythical character known as the Knight of Toulouse, and in other schools or systems of mystic philosophy, it is alluded to in indefinite terms?

TOULOUSE! The very name thrills the soul of the student of mysticism who has even contacted its strange vibrations. If ever a city had a soul, a place, a heart, and a locality a mind, it is Toulouse.

Like a brilliant star of the first magnitude set in the jewelled heavens, shines forth the name and "Lights" of Toulouse, set in the centre of a country that is dear to the hearts of all mystics. For, Toulouse IS in the centre of a country, a country that is as different from France as Toulouse itself is different from Paris.

To make perfectly plain why and how this is so, and to answer the question propounded as a text for this article, I wish to present Toulouse the city, and the soul of it, to our members as I know it.

In the first place the city cannot be recognized or understood by the mystic aside from its history and its environment.

Will I be pardoned, then, if I write and speak of Toulouse and its environment, history and people, as one who has been through the times

and conditions described? and, if I venture to give those details of fact and tradition which have not been published (though capable of substantial proof to one who has "been there"), will I be understood as writing from an intimate, most intimate knowledge? And, such knowledge, such intimate acquaintance with Toulouse, covering a period of over twelve hundred years, is not acquired through the sole consciousness of one lifetime. Mystics will understand well what I mean.

When we usually think of the south of France we are very apt to look upon it merely as a section of France in fact it is difficult to think of that part of France as having ever been anything else than—just France.

But the south of that country was not always France. This is the first picture I would have the student of mysticism keep in mind.

At the dawn of civilization in that country we find the greater part of its south composing a distinct nation known as Gaul. I say nation, for its people, with distinctly different tongue, habits, customs and ideas, really made Gaul; it did not simply live in or occupy Gaul, as one might say of other nations.



Modern writers may claim that Gaul occupied all of that country lying between the Pyrenees, the Mediterranean and the Atlantic Ocean and the Rhine—in fact all the land now occupied by France and Belgium. But my Gaul, the Gaul I know, the real Gaul, occupied only that southern section of France where today runs in the veins of its people the love of truth, the joy of brotherhood, the sincerity of the masters, and the deep understanding of the mystics.

The birth—not the cosmic conception or inception—of this Gallia was in 632 B. C. when a Greek colony founded the city of Massalia, now known as Marseilles. This seaport had been occupied indifferently by settlers of whom I know little and cannot write authoritatively; but the word Massalia is Phoenician for "settlement," and that was all there was to the town at that time.

The mariners of Phoenicia in Asia Minor took possession of this settlement, however, only after a vigorous naval conflict, and that invasion of this country was the first of the series which ultimately made Gaul a country dear to every mystic—and the conflicts have continued until they have destroyed nearly all of the conditions and vibrations in which the true mystic can revel now in dreams while soft music is played in an incense-laden environment. When that series of invasions is ended and conflict no longer batters against the soul of that country, what will be the result? The mystic knows and grieves. To its memory is this article dedicated.

In and about the year 219 B. C., the Romans began their invasions of Gaul, and by the close of the year 120 B. C. the Romans had settled upon practically every favorable site of the Mediterranean coast from Massalia westward to the Pyrenees, including a large and delightful port which was named Narbo (now Narbonne). Gradually the Romans spread along the trade route which consisted principally of a river running northwestward from this section to the Atlantic coast of the country. All this section of the country was made Roman and given the name Gallia Narbonensis with Narbo itself a Roman Municipality.

The river just referred to was named the Garumna (now the Garonne) and on this river

in about the centre of the country, was found a change in its course, forming a crescent, the shores of which were level for some little distance, surrounded by several hills. This site, one should discover, is identical in nature, with the site on the Nile in Egypt, where Amenhotp IV. founded his mystic city so dear to the hearts of all Rosae Crucians.

Some of the traders and others from distant lands took advantage of nature's creation and on the hills surrounding this crescent, and overlooking the great waterway to the heart of Gaul, founded a fortified city which they named Tolosa. This was in or about the years 115 to 114 B. C. It was a typical city of that time with its great walls enclosing fields for grain, fruits and vines, and having in addition to the usual Temples and stone dwellings, an amphitheatre and a circus. Surrounding this fortified town were smaller settlements on the adjoining hills and plains with earthen walls for protection and having certain industries and manufacturing. These settlements existed under and as a part of the government of Tolosa, which was not Roman, despite the statements of historians who write from "impressions" and circumstantial evidence.

Could I take my reader back to the first century B. C. and lead him along the shell and white-stone shore of the Garonne for about six and one-quarter miles west from the heart of the crescent in the river, to where a great hill slopes down to the shore; and could I then take him through that great cluster of trees to our left, passing between some huge rocks which hide a narrow, well-trodden path; and could I lead him on, and on, up the side of the hill to where, at the dividing of the path we would rest awhile at an old stone well (now so long gone and effaced that but few who live in this day even surmise its existence); and could I then walk with my reader under shady trees more green, and out into the sunlight more bright and warming, under a sky more blue, in an air more invigorating, than anywhere else on earth could I do this now—as in the past—I would bring our journey to an end before a wall, high and strong, plumb and square, level and true, model for all true masonry of today, and point to a huge gateway over which we would see that sign, well in-





volved in intricate carvings, which would mean haven to our seekers of the "Threshold."

And, once inside that wall, the strength of which signified protection and worldly isolation unnecessary to commercial or political contention or defence, I would point to the little stone, square out-building, into which we would enter to prove to him who opened the gateway that we—you and I—were rightfully in possession of that mystic word and sign which caused to swing inwardly the massive, metal-and-wood, creaking and groaning, gates at the ringing of the iron triangle.

PRIMITIVE FRATERNALISM.

As soon as we were found worthy of further introduction to the mysteries of that walled enclosure, a guide would escort us to the larger and more prominent buildings. And what would we see? Let me describe just what we—you and I—would see if we were discerning.

We would find here—or rather there—every sign and symbol, intent and purpose, of primitive fraternalism.

Outwardly, exoterically as it were, the city or town would seem to be but a settlement composed of busy, happy, contented men and women of mixed tongues, speaking a sort of universal dialect distinctive to that section of the country; their costumes were different in texture, color and quality of workmanship, but similar in some essentials, so similar in fact that these uniform essentials made one conscious, gradually, of the fact that all were really robed in conformity to some custom or rule.

Strolling, roving, through the narrow, then wide and long "streets" of the settlement, one discovers no particular industries or manufacturing which would seem to require the coming together of so many men and women. But—why should one seek outward evidences of such occupations; an industry need not advertise itself by signs or symbols unless it is appealing to those who know not of it.

Inquiry succeeds curiosity. Why is this people so busy? There pass two men; between them they carry two brass—or gold—poles suspended from which is a wicker or straw basket of strong construction. It is heavy; as the men take rapid steps the poles give spring-like

movement to the load they hold. The men pass two others, at the turn around the nearby stone building, and they smile in greeting; these other men are evidently returning, hurriedly, with empty basket and unburdened poles.

Here to the right a woman passes; she is light and quick of step, dark of complexion, young, happy and busy with a metal box of copper or bronze, which she carries guardedly under her arm. She approaches the little square door in the side of a long, low, rusty-looking structure without windows. She strikes a hanging metal bar against the stones around the door—three times! The door opens and she passes within—quickly.

And there comes a group of men, women and children. They are walking fastly. They are looking toward the tall building, or is it only a tower? There is a moving disk at its top; it reflects the sunbeams to a shadowed part of the open space over to my left; the group changes its course and is coming toward me. There is a leader who directs more haste. The group passes me, without any sign of recognition. I hear words and laughing which indicate that each of the group is pleased at the prospect before them. They pass out of sight and I move on. I find my guide again and he leads me into a Temple. I know it is a Temple for I feel the vibrations of peace, love and a certain divinity within the first ante-chambers.

I am made acquainted with the facts I seek. Some within are praying. To whom? "THEIR God!" The finality of the answer, with the emphasis on the one word, permits of no other question; and why should I know more? Is it not sufficient answer?

Others in the settlement are making—not manufacturing—necessary articles of wear; others are constructing devices for domestic, peaceful urgent utility. Some few are busy devising and building ways and means of defence; and not one, not one, is engaged in constructing or even devising a means of attack. Attack! The word resounded throughout the gray-stone, spacious, majestic-looking hall, and brought a shudder of repulsion to one's nerves. It was so out of place, so inharmonious, so wicked a word. Attack upon whom? what?—and why ANY attack?



Nothing was desired here but peace and life and happiness, and these could not come from attacks or attacking any more than they can exist co-jointly with strife. Schools there were, pleasures were many and life's fulfillment in abundance. The Amphitheatre was their home of idle indulgence—yet it far surpassed many of the twentieth century forms of educational relaxation. The gardens, the dawns, the lake—artificial and beautiful—the arches, the monuments, the castle-like homes in miniature, the water sports, the fetes, the music, the growing sciences, and, most important of all, the fraternal relations which existed with co-operative action—these constituted the life and the living of these men and women within the walled city of Tolosa in the years before the birth of Christ.

Who were these men and women of Tolosa and whence came their habits, customs—and scheme of living. The answers to these questions can be summed in one word—Egypt! Proof there is, and some day it will be established beyond cavil, even if the burden falls upon me, that from Egypt and Eastern lands came these pioneers, and among them were Persians whose relics, writings and indisputable records I have seen. They came here—to this new country—to establish the customs and practices of their own lands and their own peoples. And, need I add, that the great Temple within the walls of Tolosa, which was pilaged by Cepio, was a Temple of Mysticism devoted to the laws of the Triangle. That the gains obtained in this way from a place devoted to the practices of occult laws could do no good for any man was soon discovered by the many invaders of this land, and this fact gave birth to the now famous Latin proverb: "Habet aurum Tolosanum."

It is my intention to show in the next few pages that the mysticism, the fraternalism and the co-operative method of thinking, feeling and doing established on the banks of the Garonne in the days of Gaul, persisted throughout the many changes which came to Gaul and the south of France, and that these things still exist in that land and still have their seat, their headquarters, and their government in Toulouse—the Tolosa of old.

THE DEVELOPMENT OF CIVILIZATION.

So it came about that because of the unique system of living adopted by these settlers the population in and around Tolosa increased rapidly during the first few centuries A. D.

It is not my intention to outline the general history of Gaul or of the south of France; but it is necessary to make note of a few facts not properly—if at all—recorded in the complete histories of this country.

The first great political change which came to this country to disturb the rhythm of the standards set in Tolosa, was the capture of Tolosa, by Wallia, the daring and adventurous King of the Visigoths. He made Tolosa and its environs the capital of his kingdom. The Romans had tried before him to make Tolosa a political factor, but they had failed in their most important hopes. Wallia, too, failed to create and maintain in his new capital that absolute, subjective, sincere co-operation on the part of its inhabitants which is necessary for the permanent and effectual establishment of a kingdom.

The result of Wallia's possession was to lay the foundation for a teutonic kingdom which spread in less than a century to include all the land from the Mediterranean to northern France and from the Atlantic Ocean to the Rhine.

But, other adventurers came. In 507 A. D. a Clovis claimed possession of Tolosa and its environs. At this time there were very many settlements in and around Tolosa that the district formed what was later called a province, and was given the name of Toulouse.

Because of this arrangement there arose a demand for a local ruler—one who was born within the district, and of the people.

We can find in the times, ideals and political problems of the old Tolousians a duplicate of the conditions which confront us in the United States at times, and which have confronted other peoples in other lands at all times. To select, without interference or forced choice, a man of our own land to represent us and guide us in our political life, is indeed difficult. The exercise of a free-choice is presumably



ours, but its practical application in important matters is so often denied us.

Thus the peoples of Gaul desired an independent kingdom with their own king. This was denied them by the political activities of warring adventurers and kings of other nations. But they did succeed in selecting—and finally having recognized, a lord for their own province of Toulouse who, to maintain his position had to submit, nominally to whatever "Lord" possessed or ruled Gaul.

In this we have the establishment of the long line of "Counts" who ruled Toulouse for many hundreds of years. Furthermore, this method of local administration laid the foundation for the mystical development of the city and province of Toulouse.

At first the men selected, or approved, as Counts or Lords of Toulouse were unrelated. But deep in the consciousness—in the blood, so to speak—of the people, was the germ of the ancient co-operative fraternalism which had made old Tolosa a wonderful city. That germ was ready to develop, under the right conditions, and with it would come the essence of mysticism which seemed to be an inseparable part of the scheme of things in the minds of the descendants of Tolosa's early settlers.

The first of a line of related Counts of Toulouse was Fredolon, who acted as Count from 850 to 852 A. D. Fredolon was a descendant of one great William, "William the Pious," who was a Frankish Goth. I say this in spite of all published records to the contrary. I have seen, and can produce evidence to substantiate this; and Fredolon's appointment as Count was not a mysterious and unaccountable

incident as historians tell us. His forefathers for many generations were the possessors of the largest tracts of land in the south of France, and it was customary in those days to transmit lands and titles to the eldest son or grandson. Much of the land possessed by Fredolon's forefathers was in and about the province of Toulouse, and included a great portion of the land forming the province of Toulouse in 700-800 A. D.

Then, in 852 Raymund I. succeeded his brother Fredolon as Count and continued to reign until 864. After this, son succeeded father for many generations, and in this succession and the form of government adopted by the Counts and their people, we find especial interest as mystics and lovers of brotherhood.

In fact, it was the development of an advanced form of civilization in this section of France which made Toulouse a truly "Mystic City;" and in a study of this advancement we find an answer to the question propounded at the beginning of this article.

One is reminded—that is, if one is a Rosae-crucian—of the mystic city of Ikhnaton, founded by Amenhotp IV. in Egypt on the banks of the Nile, as one steps back to the present year and views, in a perspective fashion, the establishment of Toulouse. History practically repeated itself; yet the facts regarding Tel-el-Amarna on the Nile are pretty well known, whereas the facts about Toulouse are known to only a few. Of those who shall now know, how many will believe through understanding, and understand through knowing?

Final Instalment, with another beautiful photograph, will be published in the December Issue.



Initiation---Its Practical Value

By Benevolentia, VIII^o

III. THE ANCIENT ORDER ROSAE CRUCIS



HERE are teachings which deal with the constitution of Nature, explain recondite laws, and throw light on hidden processes, the knowledge of which gives control over natural energies, and enables its possessor to direct these energies to certain ends, as a chemist deals with the production of chemical compounds. Such knowledge may be very useful to highly developed men, and greatly increase their power of serving the race. But, if this knowledge were published to the world, it might, and, indeed, would be misused, just as the knowledge of subtle poisons was misused in the Middle Ages by the Borgias and by others. It would pass into the hands of people of strong intellect, but of unregulated desires, men moved by separate instincts, seeking the gain of their separate selves and careless of the common good. They would be attracted by the idea of gaining powers which would raise them above the general level, and place ordinary humanity at their mercy, and would rush to acquire the knowledge which exalts its possessors to a superhuman rank. And they would not only themselves suffer in their inner nature, but they would also become a menace to society, already suffering sufficiently at the hands of men whose intellect is more evolved than their conscience.

Hence arises the necessity of withholding certain teachings from those who, morally, are as yet unfit to receive them; and this necessity presses on every Teacher who is able to impart such knowledge. He desires to give it to those who will use the powers it confers for the general good, for quickening human evolution,—to those who would not use it for their own aggrandizement at the cost of others.

At the Atlantean period, this knowledge was given without any rigid conditions as to the moral elevation, purity, and unselfishness of the candidates. Those who were intellectually

qualified were taught, just as ordinary Science is taught in modern times. The publicity now so imperiously demanded was then given, with the result that men became giants in knowledge, but also giants in evil, till the earth groaned under her oppressors and the cry of a trampled humanity rang through the worlds. Then came the destruction of Atlantis, the whelming of that vast continent beneath the waters of the ocean, some particulars of which are given in the Hebrew Scriptures, in the story of Vaivasvata Manu.

Since that experience of the danger of allowing unpurified hands to grasp the knowledge which is Power, the Great Teachers have imposed rigid conditions as regards purity, unselfishness, and self-control on all candidates for such instruction. They distinctly refuse to impart knowledge of this kind to any who will not consent to a rigid discipline, intended to eliminate separateness of feeling and interest. They measure the Moral strength of the candidate even more than his intellectual development, for the teaching itself will develop the intellect while it puts a strain on the Moral nature. Far better that the Great Ones should be assailed by the ignorant for Their supposed selfishness in withholding knowledge, than that They should precipitate the world into another Atlantean catastrophe.

The Mysteries of Egypt were the glory of that ancient land, and the noblest sons of Greece, such as Plato, went to Sais and to Thebes to be initiated by Egyptian Teachers of Wisdom. The Mithraic Mysteries of the Persians, the Orphic and Bacchic Mysteries and the later Eleusinian semi-mysteries of Samothrace, Scythia, Chaldea, are familiar in name, at least, as household words. Even in the extremely diluted form of the Eleusinian Mysteries, their value is most highly praised by the most eminent men of Greece, as Pindar, Sophocles, Isocrates, Plutarch, and Plato. Especially were they regarded as useful with regard



to post-mortem existence, as the Initiated learned that which ensured his future happiness. Pythagoras, the great Teacher, who was initiated in India, and who gave "the knowledge of things that are" to his pledged disciples, is said to have possessed such a knowledge of music that he could use it for the controlling of men's wildest passions, and the illuminating of their minds.

Eliphas Levi well said: "The Initiate is he who possesses the Lamp of Trismegistus. The lamp of Trismegistus is Reason illuminated by science; the Mantle of Apollonius is full and complete self-possession, which isolates the sage from blind tendencies; and the Staff of the Patriarchs is the help of the Secret and everlasting Forces of Nature. The lamp burns with a triple flame, the mantle is thrice-folded, and the staff is divided in three parts. The number nine is that of divine reflections; it expresses the divine idea in all its abstract power, but it also signifies extravagance in belief, and hence superstition and idolatry. For this reason, Hermes has made it the Number of Initiation, because the Initiate reigns over superstition and, therefore can advance through the darkness, leaning on his staff, enveloped in his mantle, and lighted by his lamp. Reason has been given to all men, but all do not know how to make use of it; it is a Science to be acquired. Liberty is offered to all, but not all can be free; it is a right that must be earned. Force is for all, but all do not know how to rest upon it; it is a Power that must be seized. We attain nothing without more than one effort. The destiny of man is that he should enrich himself with what he gains, and that he should afterwards have, like God, the glory and pleasure of dispensing it . . . Initiation is a preservative against the false lights of mysticism; it equips human reason with its relative value and proportional infallibility, connecting it with Supreme Reason by the chain of analogies. Hence the Initiate knows no doubtful hopes, no absurd fears, because he has no irrational beliefs; he is acquainted with the extent of his power, and he can dare without danger. For him, therefore, to dare is to be able. Here, then, is a new interpretation of his attributes; the lamp represents Learning, the mantle which enwraps him his discretion, and his staff

is the emblem of his Strength and daring. He knows he dares and is silent. He knows the secrets of the future, he dares in the present, and he is silent on the past. He knows the principle of all symbolisms and of all religions; he dares to practise or to abstain from them without hypocrisy and without impiety; and he is silent upon the one dogma of Supreme Initiation. He knows the existence and nature of the Great Magical Agent; he dares perform the acts and give utterance to the words which make it subject to human will, and he is silent upon the Mysteries of the Great Arcanum."

The Hermetic Masters have said: "Make gold potable, and you will have the Universal Medicine"—that is to say, appropriate Truth to your needs, let it become the Source at which you daily drink, and you will in yourself have the Immortality of the Sages. Temperance, tranquility of Soul, simplicity of Character, calmness and rationality of Will, these things not only make man happy, but strong and well-seeming. By growth in Reason and Goodness man becomes Immortal.

Prior to anything which may please or displease ourselves, there is a Truth—that is to say, a Reason,—and by this reason must our actions be regulated rather than by our desires, if we would create that intelligence within us which is the *raison d'être* of immortality, and that Justice which is the Law thereof. A man who is truly man can only will that which is good, that which he should reasonably and justly do; so does he silence lusts and fears, that he may hearken solely to Reason.

Now, such a man is a natural king and a spontaneous priest for the wandering multitudes. Hence it was that the end of the old Initiations was indifferently termed the Sacerdotal Art and the Royal Art and the ancient associations were seminaries for priests and kings, and admission could only be obtained by truly sacerdotal and royal Works. Initiation by contest and ordeal is, therefore, indispensable for the attainment of the Practical Science. The intellectual and social chaos in the midst of which we are perishing, has been caused by the neglect of Initiation, with its ordeals and its mysteries. The essential Law of Nature, that of Initiation by Works and of vol-



untary and toilsome Progress, has been fatally misconstrued. What has been the consequence? The substitution of the Steel plane for the Intellectual and Symbolical plane. We firmly believe that, in order to restore tottering and distracted society, the Hierarchy and Initiation must be again established.

"Liberty does not offer itself, it must be seized," says a modern writer. It is the same with Science, for which reason, to divulge Absolute Truth is never useful to the vulgar. Let the most absolute Science, let the highest Reason, become the possession of the true chiefs of the people. Let the priestly and the royal art take up once more the double sceptre, of Ancient Initiations, and the world will reissue from chaos. Burn no more holy images, destroy no more temples; temples and images are necessary for man; but drive out the merchants from the house of prayer. Let the blind no longer be leaders of the blind; reconstruct the Hierarchy of Intelligence and Holiness, and recognize only those who KNOW as the teachers of those who believe.

Being is by reason of the being of which no one doubts. All exists for us by Science. To know is to be. Science and its object become identified in the intellectual life of him who knows. To live intellectually is to learn. Being develops and amplifies by Science. The first conquest of Science, and the first result of the Exact Sciences, is the sentiment of Reason. The laws of Nature are algebraic. The known is for us the measure of the unknown; by the visible we appreciate the invisible; sensations are to thoughts even as thoughts to aspirations. Science is a celestial trigonometry; one of the sides of the absolute triangle is the Nature which is submitted to our investigations; the second is our Soul, which embraces and reflects Nature; the third is the Absolute,

in which our soul enlarges. Observe, and do not prejudice; exercise our faculties, do not falsify them; enlarge the domain of life in life; behold truth in truth. Everything is possible to him who wills only what is true. Rest in Nature, study, know, then dare; dare to will, dare to act, and be silent! Everyone reaps what he sows. He who enters into a blind alley must retrace his steps or be broken. Warn him gently, if he can still hear you, but Human Liberty must take its course. We are not the judges of one another. Life is a battlefield. Do not pause in the fighting on account of those who fall, but avoid trampling them. Then comes the Victory, and the wounded on both sides become Brothers by suffering, and, before humanity, will meet in the ambulances of the conquerors.

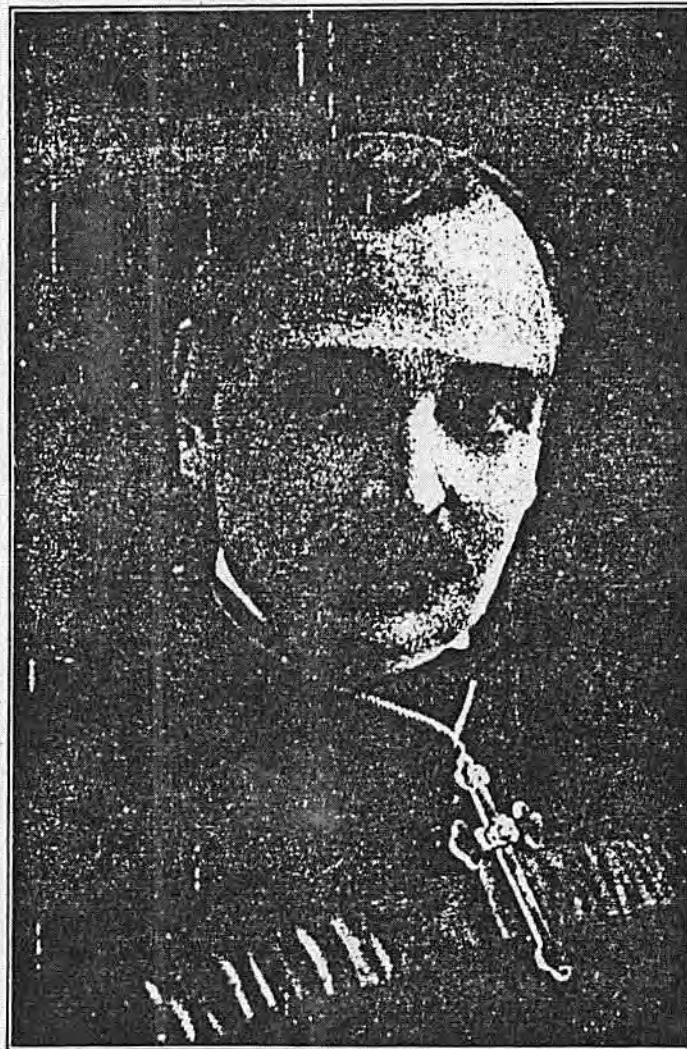
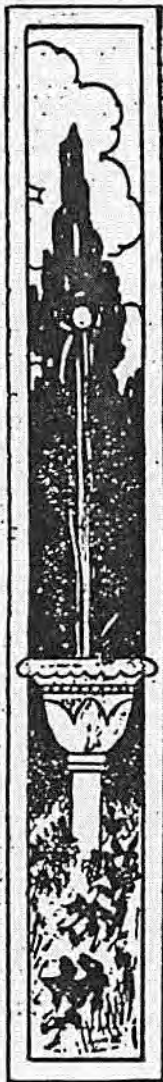
Such are the consequences of the philosophical dogma of Hermes; such has been from all time the ethic of true Adepts; such is the philosophy of the Rosaecrucian inheritors of all ancient Wisdoms; such is the Secret Doctrine of those associations that are treated as subversive of the public order and have ever been accused of conspiring against thrones and altars.

The true Adept, far from disturbing the public order, is its firmest supporter. He has too great a respect for Liberty to desire anarchy; Child of Light, he loves Harmony, and knows that darkness begets confusion. He wills true religion, practical, universal, full of faith, palpable, realized in all life; he will it to have a true, wise and powerful priesthood, surrounded by all the virtues and all the prestige of Faith. He wills an experimental Philosophy, real, mathematical, modest in its conclusions, untiring in its researches, scientific in its progress. Who, therefore, can be against us if God and Reason are with us?





- 1875



M. W. CONRAD H. LINDSTEDT, K. R. C.,
SUPREME GRAND MASTER
NORTH AMERICAN JURISDICTION



The New Supreme Grand Master

WE INTRODUCE to our readers this month our new Supreme Grand Master who was elected to that office by the American Supreme Council on the evening of October 25th last, when the former Supreme Grand Master resigned.

An account of the resignation and election will be found elsewhere in this issue. Right here we wish to make you well acquainted with the Brother who holds the next to highest office in our Order.

Brother Lindstedt was born in Stockholm, Sweden, July 29, 1870, at 4 A. M. All our members and readers interested in Astrology will find Brother Lindstedt's horoscope very interesting.

He was evidently preordained to take an active interest in our work and similar humanitarian activities, for as a young man he sought for the Light and became a diligent student of those sublime mysteries which illuminate the soul as well as the mind.

In November of 1892, he became a member of the Stockholm Lodge of the Theosophical Society and rejoiced in the teachings and Brotherhood he found there. Two years later, on October 27th, he arrived in the United States of America to seek here more Light and put into practice some of the hopes of his convictions.

He became a citizen of the United States in due time and has remained loyal to this country and its principles ever since. In fact, Brother Lindstedt is an enthusiastic American, demanding that whole-hearted allegiance to this country and its laws be shown by every man or woman enjoying the wonderful privileges of its Constitution.

In January of 1903, he was initiated into the mysteries of Freemasonry, in Progressive Lodge, No. 354, F. & A. M., of Brooklyn, N. Y. In this work he found a realization of much that he sought and became a very active worker in the craft. He gained the love and respect of his brethren and so improved himself in the studies that in 1908 he was made

a Master of his Lodge. Later he became a member of Long I Grotto No. 44, M. O. V. P. E. R.

He united with the Order Rosae Crucis Apr. 6, 1916, and soon won the love of all the Brothers and Sisters of the Supreme Grand Lodge, where he became very active in spreading the work and in assisting many of his own tongue to advance in the teachings.

He later became the Conductor of the Supreme Grand Lodge and since then as an Officer and Councilor has been of valuable aid to the Emperor and the executive officers at headquarters. All the while he has retained an active interest in Masonic affairs and but recently, since his election, was seen by some of us lecturing in the East of a Masonic Lodge in the Masonic Temple in New York.

Brother Lindstedt has acquired a very fine library of occult, mystical and Masonic books and he has shown himself to be a great and careful reader of the most advanced books on the subjects of psychology, theosophy, comparative religion, ancient rites, ceremonies, etc. Of recent date he has contributed a series of articles to this publication on "Initiation,—its Practical Value" under his degree name of Benevolentia VIII°.

Brother Lindstedt's views and beliefs, as well as his determination to make our Rosae-crucian work a wonderful success in North America, may be understood by a reading of his first official address to the members of the Supreme Grand Lodge as published in the report of his election in this issue.

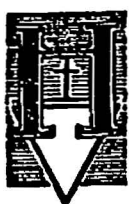
His kindly smile, his gracious ways and ever-willing efforts in the interest of any and all, make him a power for goodness and greatness in the Supreme Lodge. And his fine executive ability, just reasoning and fair decisions, will bring to him admiration and respect from all the Masters and members of our Order who will have, hereafter, official dealings with him as Supreme Grand Master, President of the American Supreme Council and Advisor to all Masters.





TO OUR BROTHERS "OVER THERE"

Some of our Brothers—and Sisters, too—have gone to the front in France and a great many more are at various camps awaiting an early call to go "over there." Let us remember them on Thursday nights and in our Convocations that they may feel the vibrations of Love and Peace profound which they enjoyed in our Lodges. Some Lodges are sending this and other issues to our absent Brothers, and the publishers will be glad to send other copies, if so instructed, without charge.



ALL, Brothers of the Rosae Crucis! You are far away from the land you love and from those most dear. But what are time and space but mediums of thought, and absence but a trick of the objective mind?

Wherever you are, this magazine comes to you through the love of those you left behind you or through the kindness of some unknown friend. It is sent as a harbinger of a message. It is a token of remembrance,—a friendly hand clasp bringing to your mind that other hand clasp by which you were made to know the ties of fellowship.

What would we not say to cheer you at this time, if in sadness and sorrow this message finds you?

Close your eyes, Brothers and Sisters, as you read this message and recall your sweet and glorious passage across the Threshold. Attune your mind for the moment to the divine vibrations which permeated the Temple when first you entered therein; and in this attunement, in this mental picture, find again a realization of the one-ness of all who are bound with you and to you in the joyful communion of the sublime mysteries Rosae Crucis.

Every Thursday night throughout your dear land of Liberty, and in many other lands, there are assembled men and women who have felt that same omnipotent, never-changing, ever strengthening, and always Peaceful consciousness of the great Light in the East which was so sacredly symbolized in our Temple. On those nights, where e'er you may be, in the midst of fright and terror, fire and water, pain and anguish, shot and shell, thunder and storm,

quiet and ease, give one thought if you can to the many quiet assemblies of Brothers and Sisters whose vibrations for strength, power, life and Peace profound are directed toward you, from the North, the South, the East and the West.

And, should darkness come upon you and the world seem lost to your consciousness; should suffering dull your mind and terror tempt your steadfastness to the principles we love so well and know to be so true,—yield not, Brothers and Sisters, but see beyond the objective field the Rosy Cross standing between you and temptation, and gather from its rays that strength, and find in its outstretched arms that support, which knows no victor, and never fails.

Strive on, oh honored patriot of our beloved land! To honor our Flag didst thou sacredly promise, and thou hast been chosen to prove thy fidelity.

Here, in the land you left behind you, are many who look to you, the while they do what e'er can be done to help, to maintain the integrity of our national principles, our Country's honor and our glorious privileges of freedom.

None the less a mystic are you, and greater are your opportunities to work for Peace Profound while serving as a soldier of the Flag and our Rosy Cross. Hand in hand may they triumph over evil and bring Light and Life and Love where darkness and destruction prevail.

And when you return you will find awaiting you the praise of the nation, the love of those you left behind, and the true clasp of fellowship in every Lodge of our beloved Order. God be with you 'till we meet again!



The Work of the Order

The Resignation of the Supreme Grand Master

A Report by the Secretary of the American Supreme Council



An important meeting was held by the American Supreme Council in the Supreme Grand Lodge on the evening of October 25, 1917. Officially the meeting is recorded as the 21st Lateran Council.

The meeting was opened by the Imperator and for some time the Council devoted its time to the consideration of a paper submitted by members of the Ohio Grand Lodge and the reports of the Ministraro in connection with it. After a satisfactory disposition of the matters pertaining to the said paper and its relation to many of the most fundamental principles of our Order, the Council unanimously endorsed the work being done by the Ministraro and gave a standing vote of thanks to the Ministers of the Ministraro for their efficient services at practically all hours of the day.

Then the Imperator asked for the quiet attention of the Council while he read a paper which he desired to have made a part of the official records of this meeting.

The Councilors anticipated another of the Imperator's monthly messages of helpfulness and inspiration, but were greatly surprised to hear that it was, in fact, a resignation. The following is a copy of the paper then read and recorded:

To the Supreme Council of the Order for North America; Respected Officers and Brothers and Sisters:

I stand on this altar in the East of our Temple to-night as one who has served you well, so far as my abilities and willingness have permitted, and I have striven unselfishly to give you those things which I pledged to make the work of my life. For two years, six months and twenty-four days, or in other words since April 1st, 1915, when I was elected Grand

Master General of this Order by the charter members and founders of the Order, I have worked diligently in the capacity—the dual capacity—of two Officers.

Soon after my election as Grand Master General the Charter Members of this, the first Lodge of our Order in this Country, created and made necessary the high office of Imperator for our Order so that the provisions of the Constitution then being adopted might be made operative.

At that time I was declared to be, and later duly recognized, as the Imperator of the Order for this Jurisdiction; and the ratification and adoption of our Constitution at our recent National Convention have given endorsement to that declaration of the Charter Members, some of whom are present here tonight at this twenty-first Lateran Council.

Our Constitution plainly states that the Offices of Imperator and Supreme Grand Master General or Grand Master General, may be held by the same Brother by election. But it is evident, by the terms of the Constitution, that greater efficiency in the work of those offices would result from a distinct separation of the two.

I have recognized and shall always deeply appreciate the honor I have enjoyed and the rare pleasures that have been mine in serving this Lodge and the Order generally as Supreme Grand Master. But I would be selfish, I would be unappreciative, if I did not also recognize the fact that in the enjoyment of such honor in the future, I will be depriving this Lodge and especially the Order, of that efficiency, that executive ability and that added service which will come through the division of these two offices and the sharing of the honors with one who is just as capable, just as loyal, and just as willing to serve us all as I have been.



And so, tonight, Brothers and Sisters, I wish to offer to this Council my resignation as Supreme Grand Master of this Lodge and of this Order, to take effect at once, within your immediate presence and within the official consideration of this twenty-first Council.

This in no wise contemplates a withdrawal from the active service I so greatly enjoy in your behalf. It does not affect my position as Imperator of the Order so long as it is your desire that I retain that Office and that responsibility.

The resignation now offered and incorporated in this special address to you, pertains only to the office of Grand Master General or Supreme Grand Master as the office is now indicated in the adopted Constitution.

I shall still serve you in all ways possible. I shall, with your permission and the permission of he who may succeed me as Supreme Grand Master of this Supreme Grand Lodge, conduct the lectures of the highest degree operating here and upon call or invitation, administer any rites or give any lectures that may be desired.

But your acceptance of this resignation will relieve me of many of those executive duties which have become too great and too responsible for insufficient attention at the hands of one who is trying, with evident difficulties, to occupy and conduct two offices of this Order at the same time. It will in fact add greater efficiency to the Office of the Imperator and to that of the Supreme Grand Master, and will remove that incongruous element of having the Imperator, upon appeal, according to the Constitution, review the actions and decisions made by the Supreme Grand Master while the two offices are held by one Brother.

According to our Constitution the Supreme Council of our Order has the sole power of electing a Supreme Grand Master. The term of office as stated therein is two or more years. Were it within my power to appoint he who should succeed me I would have little difficulty in assisting you to have a new Supreme Grand Master tonight, and at once. But you are bound to duly elect your Supreme Grand Master from among those in this body, and I cannot do more than make a sincere suggestion

or recommendation, praying that you heed this recommendation in your considerations, bearing in mind my thorough understanding of the problems of the office and the fitness of peculiar capabilities of those within this Council.

Therefore, Brothers and Sisters, with your permission I do make a recommendation, which you may justly and without hesitancy ignore if you so desire. With this understanding I submit to you as my recommendation for the office, our good, loyal and unselfish servant-brother, Knight Conrad H. Lindstedt, the Supreme Grand Conductor of this Lodge.

For many months—in fact since the early days of our work—he has been with us. He has stood loyally by us in our times of distress, not to any degree unusual for one who has pledged as we have pledged, and not to a degree greater than that which has marked the loyalty of all of you. But he has shown ability to fill certain duties and because of his experience and training as a Master of a Masonic Lodge and an executive in that body, and because of his other special abilities, I am convinced beyond cavil of his special fitness for the office stated. I feel that it will be an honor to have so good a brother and so loyal a worker succeed me and work with me in the conduct of our Order.

May I pray, then that you immediately accept my resignation, and that you forthwith proceed to nominate and then elect my successor that my action may be duly recorded in the proceedings of this twenty-first Lateran Council?

With Love and the most sincere wishes for Peace and Power, health and prosperity for each of you, and with the kindest remembrance of our associations, I desire to retire as your Supreme Grand Master and bestow upon you my blessings and my vibrations of Cosmic Attunement.

Your humble servant and brother,

H. SPENCER LEWIS,

Supreme Grand Master.

THE ELECTION OF THE NEW SUPREME GRAND MASTER.

When the last word was read and the vibrations of the voice became inaudible, there was



profound silence in the Temple; and in the eyes of more than one could be seen tears. None cared to speak; it seemed impossible to fully realize the problem that confronted the many Brothers and Sisters assembled. That Brother Lewis was justified in seeking relief from the burdens and responsibilities of two important positions in the Order, has been evident to those associated with him. That he voluntarily labored under conditions which few of us could cope with, has also been evident. But now that we were face to face with the necessary change, a change long expected, we felt that one of the most important sessions of the Council was awaiting our calm and careful action.

The Supreme Grand Chaplin was the first to speak, and with evident appreciation of the move he was making, quietly made a motion that the resignation of the Supreme Grand Master be accepted with regrets. This motion was seconded by the Supreme Grand Deputy-Master, and before it could be voted upon Brother Grand Master Kiimalehto arose and pleaded for time. He spoke eloquently of his associations with Brother Lewis from the very first step in the organization of the Order in this country and detailed the many pleasant, though arduous labors in which he and Brother Lewis had rejoiced. He went on to say that it had always been his fond hope to see Brother Lewis continue as Supreme Grand Master until, at least, all the members of the Supreme Grand Lodge had reached the 12th Degree. He was reluctant, he said, to accept the resignation of Brother Lewis, notwithstanding the fact that the work entailed by the two officers was far beyond the human possibilities of one man.

His words moved the Councilors to tears and the very heart throbs of love and kindness toward the Emperor could be felt in the temple during those minutes when Brother Kiimalehto praised the work of the Supreme Grand Master. He referred to the solidarity of the Lodge and the good wishes and love expressed unanimously by the members of this and other Lodges.

The question of the resignation was put to a vote and carried unanimously, however, and another motion was made that all Councilors should rise and extend to Brother Lewis deep

appreciation of the work he had done for the members and the Order generally and for his unselfish, whole-hearted and eminently kind administration of the Order's activities.

Councilor Roeber then nominated Supreme Grand Conductor Lindstedt to fill the office of Supreme Grand Master. In making his nomination he spoke enthusiastically of the efficient work heretofore done by Brother Lindstedt and of his unwavering loyalty, sincerity and kindness. The nomination was seconded by Councilor Anderson and many other Councilors endorsed and added to the praise of Brother Lindstedt's work as a member of the Eighth Degree and as an Officer and Councilor.

No other nominations were made, so the nominations were closed and the Emperor declared Brother Lindstedt duly elected the Supreme Grand Master, to which declarations the entire Council acceded. It was announced that Brother Lindstedt was elected to such office for a period of two years, in accordance with the Constitution.

Immediately following this important action, the Emperor announced that he had another paper to read. Many feared that the Emperor was about to accede to the wishes of his most intimate Brothers and Sisters and offer to the Order his resignation as Emperor. Such an action has been anticipated for the past six months and it is the only act which the American Supreme Council looks upon with considerable concern. While justifiable in many ways in the face of the strenuous work and many unfair and unreasonable tests and trials constantly brought to him personally, still it is generally felt and expressed that there is no other Brother in the Order today to take his place, and a vacancy of even one hour in the Office of Emperor would bring grief and peril to the American Supreme Council and the Supreme Grand Lodge.

But the Emperor brought great happiness and joy to our hearts by quietly, and without the slightest forewarning of any kind, reading an official Pronunziamento, numbered 101, the text of which is as follows (except for such phrases or signs as may not be publicly printed):



PRONUNZIAMENTO, No. 101.

Before the Sign of the Cross, Greeting!

Know all Brothers and Sisters of this Order in North America that I have this day proclaimed and duly established that **BELOVED KNIGHT THOR KIIMALEHTO**, Grand Master of the Order for the Jurisdiction of New York, shall be honored and respected, obeyed and henceforth recognized with full authority as **ILLUSTRIOUS SOVEREIGN INSPECTOR-GENERAL** of the **ANCIENT SOVEREIGN CHAPTERS OF THE ILLUMINATI AMENHOTPII (R. C.)**, and that as the principal directing executive of the said Illuminati in the Jurisdiction of North America, he shall have the power, the authority and legal right to grant, sign and give Charters for the 66 (sixty-six) Chapters of the said Illuminati Amenhotpii of North America, according to the Constitution of the said Illuminati, and to appoint or commission others as Sovereign Deputy Inspectors General and Sovereign Commanders in accordance and compliance with the said Constitution; and he is to be in all matters of the said Chapters the chief advisor, councilor and director under the direction of the Emperor of the A. M. O. R. C. for North America.

Furthermore, be it known that it shall be the duty and the pleasure of our beloved and respected Knight Thor Kiimalehto to establish and proclaim the establishment of the Chapters of the said Illuminati Amenhotpii throughout the Jurisdiction of North America, and to immediately and henceforth throughout all time announce by Pronunziamentos the establishment of all rules, laws and decrees in accordance with the autocratic powers of the Emperor and the office of the Illustrious Sovereign Inspector-General of the said Illuminati. And, furthermore, our beloved and illustrious Knight Thor Kiimalehto, by virtue of this Pronunziamento and the power conferred upon him at this hour, shall have full power to confer upon all Illuminati the various degrees and honors of the said Illuminati.

Signed and Sealed this 25th day of October, 1917, A. D., R. C., 3270, at one hour before midday, at the Supreme Grand Lodge Temple.

(Sig.) H. SPENCER LEWIS,

Emperor for the N. A. Jurisdiction.

When this paper was slowly and carefully read there came into the countenance of Brother Kiimalehto the strangest and most perplexed expression ever seen by any of the Councilors. He was non-plussed, surprised and seemingly stricken with the realization of the great responsibility so suddenly thrust upon him. He, like many of us, had often wondered who was to assist the Emperor in the work of the Illuminati and many hoped, or rather expected, that for the first year or so the Emperor himself would retain control of the Illuminati. But this choice, this selection, gave us sufficient evidence of Brother Kiimalehto's advancement in the work of our Order, and his high attainments in our arts. The Emperor most certainly considered well his act and as the fact dawned upon all of us we waited for the words which were to come from him so greatly honored.

But Brother Kiimalehto could say little. Rising with bowed head he muttered, with trembling voice, a few words of appreciation and then, standing erect with noble mien and facing the East like a true Master, he pledged his allegiance to the principles of the Order, the Supreme Council and the Emperor, declaring that he would always, to the end of his earthly existence, hold sacred and dear the trust, confidence and power placed in his hands. Then, slowly approaching the East, he was duly recognized by the Emperor and permitted to step upon the triangular dias. He shook hands warmly with the Emperor, thanked him most cordially and then, in a spontaneous manner, kissed the Emperor on the cheek and retired to his station. It was a solemn moment never to be forgotten, and when the session was closed Brother Kiimalehto received the congratulations of the Councilors as did the Supreme Grand Master.

LETTER TO THE EMPEROR FROM
THE SUPREME GRAND MASTER.

The following is a copy of the letter officially acknowledging his election, sent by the Supreme Grand Master:



H. Spencer Lewis, Esq.,
Respected Imperator and Sovereign Pontiff
A. M. O. R. C.
North American Jurisdiction.

Respected Sir and Dearly Beloved Brother:
Before the Sign of the Cross: Fraternal
Greetings!

Since the Supreme Grand Council of the North American Jurisdiction in Council assembled, upon your resignation as Supreme Grand Master General, and upon your respected recommendation, saw fit to elect your most humble servant to this important office, it is with full realization of the importance of said office and the duties and responsibilities placed upon me, and with a sincere appreciation of the honor conferred upon and the confidence reposed in me, that I express my profoundest gratitude.

Before the Sign of the Cross: Most respected and beloved Superior, I beg to assure you of my undivided loyalty in the preservation of the honor and dignity of our Ancient Institution, and of an unselfish labor in the great principles of

LIGHT, LIFE, and LOVE
in and for our glorious and beloved Country.
May Peace Profound be with us in all our undertakings.

Yours for Truth and Liberty,
(Signed) CONRAD H. LINDSTEDT.
October 27, 1917.

ADDRESS BY THE SUPREME GRAND MASTER.

The following address was made by the Supreme Grand Master to the members assembled in the first convocation of the Lodge under his Mastership:

Beloved Sisters and Brothers:

The great common sense of the world today is demanding of Science that it shall give an account of universal phenomena which shall accord with practical experience and with the common impulses, aspirations and ideals of mankind. Every intelligent student and observer of life has come to realize that Love is

a universal phenomena, attaching to intelligent, sentient life, under normal conditions. A careful study and analysis demonstrates that Love is an expression of the same principle which refines matter, increases vibratory actions, generates life, and individualizes intelligence. Love, therefore, is the sensation and emotion which accrue to conscious intelligence when vibratory correspondence obtains.

We observe also, that there is no known principle or process in Nature that can compel love between the very meanest of Nature's children. Love is the exact reverse of compulsion. It is the one phenomenon in Nature which, from its lowest to its highest expression, defies every phase of force, whether that force be physical, spiritual or psychical.

The immortal Emerson said: "Love is our highest word, and the synonym of God. . . . It is a fire that, kindling its first embers in the narrow nook of a private bosom, caught from a wandering spark out of another private heart, glows and enlarges until it warms and beams upon multitudes of men and women, upon the universal heart of all, and so lights up the whole world and all Nature with its generous flames . . . Love, which is the essence of God, is not for levity, but for the total worth of Man."

The highest expression of human Love is termed Altruism. True Altruism is that state or condition of the Soul in which all of its energies and activities are centered upon the needs and requirements of our common Humanity. It is that stage of development where the well-being and advancement of others become the normal occupation of intelligence. It is, indeed, that stage of experience where pleasure, recreation, and entertainment are found in Labor for Others. It is that point of individual life beyond which our happiness consists in explanation and transmission of Truth we have learned and the benefits we have enjoyed.

I am here reminded of an expression made by Thomas Jefferson: "Nature intended me for the tranquil pursuits of Science, by rendering them my supreme delight. A part of my occupation, and by no means the least pleasing, is the direction of the studies of such young men as ask it. In advising the course of their readings, I endeavor to keep their attention



fixed on the main objects of all Science—the Freedom and Happiness of Man.”

Thus, true Altruism is that state of being in which our Soul increases its happiness through what it may bestow rather than through what it may gain. It is, therefore, a joy and a privilege, not a duty or a sacrifice. The individual who gets “outside of himself” is the unusual one, but he or she is as welcome as sunlight anywhere and everywhere.

To an enlightened individual, Altruism is a practical occupation, as well as a recreation and pleasure. To such an one, Humanity is his family, the world is his field, and to do good is his religion. Such Altruism makes Universal Brotherhood a splendid possibility, and an eternal hell a hideous impossibility.

Wisdom, Knowledge, Truth belong to him who takes it, after which use and service determine its value and its security. Without use it atrophies; with misuse it destroys even its possessors. The “Judgment of Osiris” is absolute and unfailing, and his scales are as sensitive to a motive as to a mountain. To help people “come down from the clouds” and up from the slums, and to establish their feet upon the basis of Natural, Loving-kindness, is the Herculean Labor of every true Master, or Lover of Mankind.

Genuine Humility has ever been the Mark of the true Master. Madame Blavatsky told of one student who desired knowledge along special lines and was directed to “one who knows” in a far distant city. He made the long journey and found the Adept poorly clad and engaged in sweeping street crossings. Undaunted, the student presented his request, while the Adept referred to his menial condition and said, “you must be mistaken.” The student, remaining firm and undaunted, he was taken in charge, found “duly qualified,” and given “that which he had so long sought”. The “Mark of the Master” is not always symbolized on his breast, but often hidden deep within his heart. It is Intrinsic.

The principles and practices of Humility, Love and Altruism has of old been the characteristics of the Ancient and Venerable Order

of which we enjoy the good fortune and privilege of being members. Such was the character of the life and teachings of the Great Rosae-crucian Master, The Christ, whose whole existence was an exemplification of Compassion, Kindness, Love and Altruism. It was the same principles which imbued our beloved Imperator, Brother H. Spencer Lewis, to establish the Order in North America, and who has so nobly and unselfishly demonstrated this spirit to us in the past three years, by an untiring devotion and work for our benefit.

Brothers and Sisters: Filled with the Spirit of true Love and Altruism, let us proceed in the Great Work we have undertaken, and success and happiness shall crown our humble efforts. And, as we are acquiring the Knowledge and Experience by our individual Labor, study and experiments, let us ever be mindful of the fact that our privilege is Sacred in its Devotion to “Humanity, to whom we have pledged our humble assistance in the Search for Light, Truth and Happiness.

One never finds outside of himself what is not within, and as long as there is a wrong to be righted, a sufferer to be healed and comforted, a child to be taught, or, in wider terms, any string of the Harp of Brotherly Love to be attuned to the vibrations of Universal Love, lying right at our door, in the midst of our family or social circle, our individual duty lies right there. If our life, strength, influence, were needed elsewhere, we would have found ourselves elsewhere, or our circumstances so adjusted as to leave no room for doubt as to when and to whom our influence, devotion and assistance were due.

Let me conclude with the beautiful thoughts of the poet:

True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in dreaming
Of great things to be done bye-and-bye.

For whatever men say, in their blindness,
And spite all the fancies of youth—
There's nothing so kingly as Kindness
And nothing so royal as Truth.



PUBLISHERS NOTICE

The Discontinuance of This Magazine

Our next issue, the December number, of this magazine will be the last of this magazine in its present form. In fact the Supreme Grand Lodge has decided to discontinue publishing and circulating a public magazine after December of this year.

There are two important reasons for making the change contemplated. First, this is one step in our plan for ending, slowly and effectively, the outward, public propaganda of our work. As announced in this magazine many months ago and fully discussed at the recent Convention, it is nearly time for us to retire from publicity and become the hidden organization which the Order has become in foreign lands. Gradually the real and full name of our Order will pass from the minds of the curious and be hidden from the gaze of the vulgar and profane. With the passing of the name into seeming oblivion will go into silence all but discreet word of mouth propaganda. This is as it should be. It has been contemplated with extreme rejoicing by those who have had to suffer through the publicity, and with anticipation of greater power by those who know of the mighty forces operating when all material existence is relegated to a subservient position in the scheme of things.

Secondly, the magazine as it has been published during the past two years has not afforded an opportunity for the proper presentation of those articles, subjects and study-references which we would like to place into the hands of our members. We could not put into a public magazine, reaching many who are not members and sold openly to the public, those things which our members alone should have. For this reason we have had to discontinue at one time or another, serial articles begun in good faith but found to be inadvisable for public reading.

In order to give our readers such matter as we have in abundance,—much of which has never been given to outsiders, we would have had to print and sell or otherwise distribute small books. We do not wish to enter the book business and add any commercial features to our work and our only open course was to

end the life of this magazine and make plans for a newer and better one.

Therefore, beginning with January we will issue a new monthly publication in the form of a very unique magazine. It will be supplied to members only, and NOT sold to them. Subscriptions for this new monthly publication will be the same as for the present magazine,—\$2.50 per year. But it will be understood that such subscriptions do not pay for the copies of the new publication, but are simply subscriptions toward the large cost of production. Each copy, therefore, of the new publication will always remain the property of the Supreme Grand Lodge, though indefinitely loaned to the subscribers for their personal, private and continued possession and use.

The new publication will have from 48 to 100 pages each issue and each new issue will contain one complete, long and very valuable article or subject of a secret nature, not heretofore published in the English language or given to seekers of light in such form for home study and reading. Naturally the secret teachings of the Temple lectures or Lodge ritual will NOT be published in this way; there is no reason for doing this even though we could do such a thing. But the matter given in each issue, in addition to notes on the work of the Order, biographies and shorter articles, will consist of references and study very vital to the advancement of our members.

Subscribers who are not members of the Order at the present time will have any uncompleted subscription terms balanced by us by refunding money to them equivalent to the months which the subscription has to run before completion. All other subscribers to this magazine will receive the new publication sealed and properly protected against outside reading.

The new publication will have a new and distinctive name and will be well bound in heavy covers and will also have many novel features. Further details of this important change will be announced in the next issue of this magazine.



Ancient and Modern Languages

The Following Biblical Verse, in a Number of Translations, Shows How the Holy Bible is Being Translated Into All Tongues

1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

73. HEBREW.

כי כדו אהב אלהים את העולם כי נתן את בנו היחיד אתו
כי יאמין בו לא יאבד
כי יאמין בו יחיה לעד

3. IRISH.

Oir is mar ro do ghabh, Oir as deir, go deas r6 a 6ing6in wh6io (f6in), i6hur
6ir b6 6neib6ar a6 pad na6ab r6 a m66a,
a66 go m66e as 666a f66hur, 66 a13a

69. RUSSIAN.

Ибо такъ возлюбилъ Богъ миръ, что
отдалъ Сына своего единороднаго, дабы
всякъ, вѣрующій въ Него, не погибъ, но
имѣлъ жизнь вѣчную.

6. WELSH.

Canyo felly y carodd Duw y byd, fel y
rhoddodd efe ei unig-anedig Fab, fel na choller
pwy bynnag a gredo ynddo ef, ond caiffal o
hono fywyd trwyddol.

26. GERMAN.

Wie hat GOTT die Welt geliebt, daß er seinen
eigenen Sohn gab, auf daß jeder, der an ihn glaubt,
nicht verderben, sondern das ewige Leben habe.

219. ESQUIMAUX.

Taimak Gudib allakacarmut n6gligiv6it,
Ernetuane tunnillugo, illunatik 6kpartut tap-
semunga, amlokonnag6t nungusultomig6 in-
nogut6karkovlugit.

74. ARMENIAN (Ancient).

Ի ի աշխատ արեալս Լու-
սուած զաշխարհ՝ միակն զիր-
դին իւր միածին եւ. զի ամե-
նայն որ հաւատայ ի նա՝ մի-
կորցէ, այլ ընկաղցի զկենսան
յաւիտենականն.

37. ITALIAN.

Perchech6 Iddio ha tanto amato il mondo,
ch'egli ha dato il suo unigenito Figliuolo,
accioch6 chiunque crede in lui non perisca,
ma abbia vita eterna.

141-144. CHINESE.

141. Classical.

蓋神愛世, 甚至以其獨生之子賜
之, 俾凡信之者, 免沉淪而得永生

142. Mandarin.

天主憐愛世人, 甚至將獨生子賜給他們, 俾凡
信他的不至滅亡, 必得永生

143. Foochow (Colloquial).

因其神學將款愛世間, 賜獨生其子以致大凡信
伊其伙都買沉淪去, 是能得長長生活

160. JAPANESE.

しめ 信る 世の 人々を 愛し 給へり 此ハ 凡て 彼を
め する 者。 亡る こと 無し して 永 生。 を 受
け たり 神ハ 子 生 じ たり 獨 子 也 凡 信 之 者 免 沈 淪 而 得 永 生

161. CHINO-JAPANESE.

蓋 神 愛 世 甚 至 以 其 獨 生 之 子 賜 之 俾
凡 信 之 者 免 沈 淪 而 得 永 生

162. CHINO-COREAN.

蓋 神 愛 世 甚 至 以 其 獨 生 之 子 賜 之 俾
凡 信 之 者 免 沈 淪 而 得 永 生

Vol. 7. 2

162. JAPANESE (Roman).

Sore, Kami no seken wo itsukushimi-tamasu
koto wa, subete kare wo shindasu mono wa
horobidru abite, kagiri naki inochi wo uken
tame ni, sono hitori umarechi ko wo tamayaru
hodo nari.



43. GREEK (Ancient).

44. GREEK (Modern).

4A. GREEK (Modern) (Roman)

MS. PERSIAN.

13. PORTUGUESE.

28. POLISH.

18. SWEDISH.

09. SAṆSKRIT.

234, DELAWARE, (27, 4th, Edition.)

933. CHEROKEE. (N. Am. Indians.)

483. HAWAIIAN. (Sandwich Islands)

94. ETHIOPIA.

123. NAMESE.

33. HUNGARIAN.

266. YIDDISH.

OL. SERVIAN.

229. SENECA. (N. Am. Indian.)

82. BOHEMIAN.

76. ARMENIAN WANTS:

Page Two Hundred and Thirty-one:



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